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THE LATTER-DAY SAINTS'

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"Behold the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear" (ISAIAH 59: 1).

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THE PRIESTHOOD AND LEADERSHIP.*

I FEEL it an honor to be invited to address this intelligent body of people. In order fully to appreciate the importance of leadership in the Priesthood, it is essential to clearly understand what the Priesthood is and how we obtain it. Priesthood, as distinguished from priestcraft, is Divine Authority bestowed on man. In other words, it is the power by which man is authorized to speak in the name of the Lord, and officiate in the ordinances of the gospel for the salvation of souls. It is therefore most sacred and desirable. Being divine authority, "the priesthood continues in the Church of God in all generations, and is without beginning of days or end of years." In ancient times, as also in modern times, it was bestowed upon men under the hand of God, and was then transmitted from one to another by ordination and the laying on of hands. It comes in no other way. This is clearly shown in the case of Abraham and Moses. Moses was a prophet of God, and was a mighty leader of Israel. He was called by the voice of God from the burning bush to go down into Egypt and deliver the children of Israel from bondage, and lead them to the promised land. To hear the voice of the Lord was not sufficient, he must needs be clothed upon by power from on high to accomplish his mission. As a matter of fact, he received the priesthood indirectly under the hand of God. This was made known in a revelation given through Joseph Smith, the Prophet, September 22nd, 1832, as follows:

"Moses received the holy priesthood under the hand of his father-in-law Jethro: and Jethro received it under the hand of Caleb; and Caleb received it under the hand of Elihu; and Elihu received it under the hand of Jeremy; and Jeremy received it under the hand of Gad; and Gad received it under the hand of

*An address delivered by President Rudger Clawson at the Conjoint Leadership Institute, October 16th, 1920.

Esaias; and Esaias received it under the hand of God" (Doc. and Cov. 81: 6-13).

Abraham was the father of the faithful and the friend of God. The manner in which he received the priesthood is equally interesting. It confirms the statement I have already made, viz., that in the first place the holy priesthood is conferred upon man by God the Father, and is then transmitted from one to another by ordination. In the Book of Abraham, Pearl of Great Price, chapter 1, verses 2 to 5, inclusive, Abraham gives this interesting account of himself: "And, finding there was greater happiness and peace and rest for me, I sought for the blessings of the fathers, and the right whereunto I should be ordained to administer the same, having been myself a follower of righteousness; and to possess a greater knowledge, and to be a father of many nations, a prince of peace, and desiring to receive instructions, and to keep the commandments of God, I became a rightful heir, a high priest, holding the right belonging to the fathers. It was conferred upon me from the fathers; it came down from the fathers, from the beginning of time, yea, even from the beginning or before the foundations of the earth to the present time, even the right of the first born, on the first man, who is Adam, our first father, through the fathers unto me. I sought for mine appointment unto the priesthood according to the appointment of God unto the fathers concerning the seed."

Here you will notice that Abraham sought after the priesthood and received it, but the record does not disclose the manner in which he received it. This information was given by the Lord in a revelation to Joseph Smith, September 22nd, 1832, as follows:

"Which Abraham received the priesthood from Melchisedek, who received it through the lineage of his fathers, even till Noah; And from Noah till Enoch, through the lineage of their fathers; And from Enoch to Abel, who was slain by the conspiracy of his brother, who received the priesthood by the commandment of God, by the hand of his father, Adam, who was the first man" (Doc. and Cov. 84: 14-16).

The priesthood has come down to us in a similar way. For example, Jesus himself, a great High Priest, bestowed the priesthood and apostleship on Peter, James and John, and on others by ordination. He said, "Ye have not chosen me, but I have chosen you and ordained you." Peter, James and John appeared to Joseph Smith in June, 1829, and, laying their hands upon him, ordained him to the priesthood and apostleship. John the Baptist conferred the Aaronic priesthood upon him May 15th, 1829, and Joseph Smith afterwards conferred the priesthood upon others until it has come down to us.

There are two great divisions in the priesthood: one is the Melchisedek, or higher, and the other the Aaronic, or lesser priesthood, and by the will of God it is widely distributed in the

Church, being conferred in some degree upon every worthy male member. Thus is divine authority exercised, not by one alone, but by many. The rights of these two divisions are clearly defined:

"The power and authority of the higher or Melchisedek priesthood is to hold the keys of the spiritual blessings of the Church. To have the privilege of receiving the mysteries of the kingdom of heaven—to have the heavens opened unto them—to commune with the general assembly and church of the first-born, and to enjoy the communion and presence of God the Father, and Jesus the Mediator of the the new covenant. The power and authority of the lesser, or Aaronic priesthood, is to hold the keys of the ministering of angels, and to administer in outward ordinances, the letter of the gospel—the baptism of repentance for the remission of sins, agreeable to the covenants and commandments" (Doc. and Cov. 107: 18-20).

In the Melchisedek priesthood there are three orders, viz., High Priests, Seventies and Elders. And in the Aaronic priesthood there are three others, viz., Priests, Teachers and Deacons. These various officers are given specific duties: High Priests and Elders are to administer in spiritual things agreeable to the covenants and commandments of the Church. The Seventy's duty is to preach the gospel and to be especial witnesses unto the gentiles, and in all the world. The Priest's duty is to visit the houses of the members, exhorting them to pray vocally and in secret and attend to all family duties and also to assist the elders if occasion requires. The Teacher's duty is to watch over the Church always and be with and strengthen them; and to see that there is no iniquity in the Church. The Deacon's duty is to assist the Teacher. The priesthood embracing the orders named is organized into quorums. These are organized into classes for the study of the priesthood and to learn their duties. Manuals of study are prepared by the general Priesthood Committee and furnished each quorum. From what I have said, it will readily be seen that because of the greatness of their calling the quorums of the priesthood are in need of most efficient leadership. Those who preside over their brethren should be wide awake, active, diligent, humble men. Class leaders should be men who are gifted with the ability to teach—men who never appear before their classes without prayer and preparation. Example: Upon a certain occasion I asked a certain young ordained Teacher if he was enrolled in a Priesthood class, and if so, how he liked it. He answered: "Yes, I am enrolled, but I don't like it." I further enquired as to why he didn't like it. He said: "I don't like it because it isn't interesting." It being Sunday, I said: "I'll go with you to the class." Upon entering the class room, I observed that some nine or ten bright young ordained Teachers had already taken their seats. A moment later the Class Teacher

entered. Opening the Teachers' Manual and turning the pages over and over, he finally said: "Can any member of the class tell me which is the lesson for to-day. I've forgotten." One of the students told him. Turning to the page indicated, he said: "Can any member of the class tell me something about the lesson. I have not had time to study it during the past week?" Some member of the class made an effort to tell him something about the lesson. By this time, the class appeared to have lost all interest in the proceedings. Here was an instance where the teacher came to the class totally unprepared to give anything. Therefore, the class received nothing and were not profited. After dismissal, and as we walked down the street, I said to the young man, my companion: "Well, you said you didn't like your Priesthood class work, because it was uninteresting. I don't blame you, my young friend. I didn't like it either." This example emphasizes the imperative need of true leadership.

THE THOUSAND ISLES.

"Fair St. Lawrence! What poet has sung of its grace
As it sleeps in the sun, with its smile-dimpled face
Beaming up to the sky that it mirrors? What brush
Has e'er pictured the charm of the marvelous hush
Of its silence, or caught the warm glow of its tints
As the afternoon wanes, and the even-star glints
In its beautiful depths? And what pen shall betray
The sweet secrets that hide from man's visions away
In its solitudes wild? 'Tis the river of dreams;
You may float in your boat on the bloom-bordered streams,
Where its islands like emeralds matchless are set,
And forget that you live, and as quickly forget
That they die in that world you have left; for the calm
Of content is within you, the blessing of balm
Is upon you forever."

There is no more attractive summer resort on the American continent than these famed islands of the St. Lawrence. They deserve their fame, and repay the seeker for pleasure and rest in the abundance and serenity of enjoyment which they afford. Earth, sky and water about these lovely islands are paradisaical in their beauty. Landscapes are the most varied and charming, the water of the vast flowing river the clearest and most placid, and the sky, the very azure vault of perfection, whose horizon encompasses one of the most delightful localities of the earth. Let us learn something of its history and romance, and sport awhile in this wondrous labyrinth of land and water.

The region has a history which is full of romantic interest. When it was first discovered by Europeans, they found it a favorite resort of the Red-men, who called it Manatoana, or garden

of the Great Spirit, because of the abundant fish and game. Their tents were seen dotting the islands and shores, and their canoes darting to and fro along the river.

The river was discovered August 10, 1535, by Jacques Cartier, who named it St. Lawrence in honor of the saint whose feast is celebrated on that day. The first European who visited Lake Ontario was Samuel Champlain, in 1615; and in his meagre descriptions he mentions some beautiful and very large islands at the beginning of the St. Lawrence River. It is supposed that some French explorers, who went up the river about 1650, gave the region its present name, "*Milles Isles*," or Thousand Islands. In the papers relating to De Tracy's expeditions against the Mohawk Indians in 1666, the islands are complained of as obstructing navigation and mystifying the most experienced Iroquois pilots. In the year 1620 a Captain Ponchot described the region somewhat minutely in his journal, which was afterwards published in Switzerland, and there have been frequent allusions to, and descriptions of it, written and published from that time to the present. The picturesque scenery of this spot also seems to have made a lasting impression upon French artists, as one of the finest paintings that greet the eye of an American, on entering the picture gallery at Versailles, presents a view of these attractive wilds.

We find them occasionally in the poetry and fiction of this latter period. The "Canadian Boat Song," by the great Irish poet, Thomas Moore, commencing:

> "Faintly as tolls the evening chime
> Our voices keep tune and our oars keep time,"

was written in 1804, it is said, on Hart's Island, in Alexandria Bay. During their passage down the river James Fennimore Cooper and Washington Irving visited the Thousand Islands, and were fascinated by them. Cooper makes them the scene of some of the most interesting incidents of "The Pathfinder."

During the past few years wherein the Thousand Islands have suddenly become one of the leading resorts for summer recreation, they have been prominent in the current literature and pictorial illustrations of the country. Newspapers and magazines have made them the subject of many long and interesting articles; reporters, essayists, romancers, poets and humorists have seemed to vie with each other in calling the attention of the public to this place of enchantment; and the consequence is that a vast and annually swelling tide of humanity flows that way, and many linger there from early June until late October every year.

The first military post on Lake Ontario and the upper St. Lawrence was Fort Frontenac, which was established by the French, under the direction of Count de Frontenac, in 1673, on the spot where Kingston now stands. During the French war in 1758 this

spot was captured by an English army, commanded by Colonel John Bradstreet, who crossed over from Oswego. It then remained in British possession until surrendered again to the French, in whose possession it remained until a short time before the Revolution. Fort Carleton, the ruins of which are seen upon the upper end of Carleton Island, just below Cape Vincent, was built under the direction of General Carleton, as a British post, in 1777. During the Revolutionary war, and for some time afterwards, it was the principal military station on the Lake. It was finally abandoned as a place of military defense in 1808. It remained in nominal possession of the British until the beginning of the war of 1812. The boundary line between Canada and the United States was definitely settled in 1822.

The first steamboat appeared on Lake Ontario and the St. Lawrence in 1817, causing great excitement and demonstration among the people along the shores. Its name was the Oneida. In 1823 all the islands in the state between Ogdensburg, on the St. Lawrence, and Grindstone Island, in Lake Ontario, were granted to Elisha Camp of Sacketts Harbor, and all titles within these limits are traced to this proprietor. The Patriot War, which led to exciting military scenes and adventures on the St. Lawrence, occurred in 1837-39. The British steamer "Sir Robert Peel" was fired and burnt on the south side of Wells Island, on the night of May 29-30, 1838, and the "Battle of the Windmill" occurred at Prescott in November of the same year.

There are nearly two thousand of the St. Lawrence islands, and perhaps one thousand within six miles of Alexandria Bay, this being the central part of by far the most beautiful and wonderful section of the river. They are nearly all small, usually varying in size from a few square yards of surface to several acres. Many of them are separated only by narrow channels, which are generally deep, but sometimes shallow. Quiet and inviting little bays are found here and there. All the islands are thickly studded with trees of rich foliage, but generally of moderate or stunted growth, many of which stand close to the water's edge, and afford cooling shade to passing boatmen. In the bays and by the islands are excellent fishing, bass and pickerel being the principal fish. But the famous muskallonge is sufficiently numerous to warrant the fishermen in expecting an electric bite from him at any moment, which will put his strength and skill to their utmost test.

Wells Island is the greatest of the group. It is eight miles long, and from a few feet to four miles wide. Portions of it have been cultivated as farms for the last century. Other parts are charmingly wooded, and some of its rock features are exceedingly picturesque. Fine golf links are laid here and upon some other of the larger islands. The lower portion is separated into two parts by the "Lake of the Island," which is connected with the

river on the American and Canadian sides by two narrow channels. This quiet lake, three or four miles long, is fringed with rich foliage and occasional bold rocks, and is a favorite fishing and hunting resort. Upon this island are the Methodist camping grounds, and the large hotel, erected to accommodate the thousands who attend the annual camp meetings held there. Round Island near by affords similar accommodations for the Baptists who meet every year.

Many islands of lesser note are occupied by their owners, who have in some instances spent fortunes in their improvement. Cottages, of modern fantastic architecture, are the rule; and upon the grounds and outbuildings an endless variety of taste is displayed in making them picturesque and beautiful. Island Royal, Warner Island, Pullman's Island, owned by the palace car builders, and occupied by luxurious buildings in which General Grant and family were once entertained, Nobby, Rye, St. Elmo, Plantagenet, Sport, Devil's Oven and scores of others are scenes of resplendent summer life, where the rich while away the hot days of July and August in the most luxurious style of life to be imagined. Summer evenings the islands are illuminated with thousands of Chinese lanterns, festoons of colored lights stretching across the channels, from island to island, and when the soft silver glimmering of the moonbeams illuminate the waters or cast deep shades of banks and trees upon their surface, the ideal of enchantment is discovered. Excursions upon small motor-boats, threading the narrow channels, darting into picturesque bays, rounding jutting capes and silently floating upon the open breast of the wider channels are most fascinating, and are made the delight of fairyland, by the sweet strains of the stringed bands secluded between decks. Dancing, feasting, boating and fishing are the occupation of tourists, and as they indulge in these the bracing air and the rest from care and labor restore exhausted nerves, build up broken constitutions and lure back to health and energy the tired laborers in all the vocations of life, who seek this famous resort which nature has so lavishly prepared for their enjoyment and repose.

"The Thousand Isles. The Thousand Isles,
Dimpled the wave around them smiles.
Kissed by a thousand red-lipped flowers,
Gemmed by a thousand emerald bowers,
A thousand birds their praises wake,
By rocky glade and plumy brake,
A thousand cedars' fragrant shade
Falls where the Indians' children played
And fancy's dream my heart beguiles
While singing thee, The Thousand Isles."

DE VALVO.

THURSDAY, DECEMBER 2, 1920.

EDITORIAL:

THE AMERICAN ELECTION.

In the aftermath of the great world war, especially since "the breaking out of peace," as a facetious writer states it, there are being gleaned many disappointments and many sorrows, as well as some wholesome benefits and great lessons in humanity. Unquestionably among the greatest of these, as affecting an individual, is the catastrophe to the lofty hopes and aspirations of President Woodrow Wilson. He had held the impatient American nation back from entering the war, while these were being evolved within his personal consciousness as a reason for participation in the great conflict. Forced by the impulse of his fellow countrymen he reluctantly yielded and the nation arose, and went forth as one man, with all its invincible power to finish the fight. And, once engaged, it speedily succeeded. The Nation's augmented prestige and power were soon recognized and greatly honored in the councils of the warring nations for its magnificent succor and support in their time of need. But the real purpose of the Americans in entering the war became obscured, by the promulgation of a theoretical peace that should ensue, covering the earth as the waters cover the great deep and "making the world safe for democracy." The president set out himself to advance his theories in this respect and to establish them upon the celebrated "fourteen points" of his own discovery, at the Peace Conference in Paris. He secured their partial adoption there in the Covenant of the League of Nations, but to find them repudiated by his own country, as unrepresentative of their definite purpose in going to war, involving them in foreign relations and obligations they had no intention to assume. Americans entered the war to emphasize their repeated remonstrance against killing their inoffensive fellow countrymen, especially by the inhuman means of the submarine, torpedoing them aboard merchant vessels and sending them, men, women and children, without warning, to the bottom of the sea; and to crush the nation, or rob it of its power, that had dared to do so.

It was not to make the world safe for democracy. The danger to democracy is from within, not from the force or favor of any outside power. The duty of democracy, especially of the American democracy, is to develop its resources and the possibility of perfect government by the practice of righteousness among its own people; setting an example of wise government, enterprise

and thrift, with the power to command the admiration and respect of other nations and peoples and to incite their emulation.

President Wilson failed, in not remaining at home, content with the superb conduct of his nation, its armies, navy and people gloriously employed in winning the war and achieving the nation's purpose. He should then have sent wise men to conclude with the wise men of other nations conditions of peace that should be practicable and fair; holding in reserve the unentangled freedom of America to again serve mankind, exercise its unimpaired influence and exert its power, whenever occasion should again arise.

This was and is the view of the American people; but the president, obsessed by his theories of a world wide democracy, made safe by his compact of fourteen points, could not believe it; and he broke down his health and almost ruined his influence and reputation as a statesman trying to convince his people that they were wrong and he was right after they had formed their judgment. This attitude persisted in has brought down the Democratic political party in a nation-wide defeat, unparalleled in the history of the country, and has returned the Republican party to power, with Senator Warren G. Harding, of Ohio, as president and with a complete strong control of both branches of Congress.

In the above so notable chronicle of disappointed expectations it is not intended to reproach the eminent man, whose sincerity nobody questions, who now suffers the most; but to point the moral, which is for America to maintain democratic ideals in safeguarding itself, from the evils of pride and ambitions that bring down nations, and not seek to democratize other peoples before they are capable of self-government, sustaining them by outside power. America has come up to its strong position through trials and tribulations—self-government is not otherwise acquired; and, however laudable the desire to establish the lesser peoples upon the higher plane and principles, it cannot be done successfully, except from within, by processes of which the American experience is an example and incentive. And it will be such, while America adheres to its inspired Constitution and attends to its own affairs within the limitations thereof. The people have taken alarm from the proposal to depart from this safe course and, at the election November 2nd, 1920, registered most emphatically their return to conservative and safe government, and their abandonment of untimely ideals that, not certainly helping others, threatened materially to weaken themselves.

In the triumph of Republicans throughout the nation, so complete as to carry every Northern and Western state and to break the Solid South by winning Tennessee, the victory in Utah is especially gratifying. It secures the re-election of Senator Reed Smoot, who stands, after eighteen years service in the Senate,

among the foremost of American statesmen, in knowledge, wisdom and influence. Hon. William H. Taft, former president of the United States, visited Utah for the express purpose of speaking to the people there in favor of his re-election and among other things said in his praise paid him the following remarkable tribute:

"The state of Utah and his friends and neighbors and his fellow citizens should have the greatest pride in the position which Reed Smoot has won for himself in the senate of the United States as a broad-minded, hardworking and able senator; upon whose judgment and accurate information and sincerity of purpose, his colleagues, both Republicans and Democrats, have come to place the greatest reliance. There are senators, not a few of them, who have attained influence through seniority, but whose energies have been devoted chiefly to publicity-seeking, and the making on the floor of the senate of formal speeches, and have used their position largely for their personal advancement in the political field. The great work of the senate is done in the committees by the hard workers and by those hard workers on the floor of the senate, in the explanation and clarification of the subject matter of legislation of which they have charge. It is the exact truth to say that no senator of this generation has done harder and more effective work of this kind than Reed Smoot of Utah. He brought to the senate an almost encyclopedic knowledge of the details of a great variety of the important fields of business of this country, and it is well understood that Senator Smoot knows more of these things, that have to be known in the framing of a tariff bill, than any other member of congress.

"It was my good fortune during eight years of official life in Washington, four as a member of the cabinet, and four as president, to know Mr. Smoot well, and to gauge his sense of public duty. In all that time he was actuated in what he did by the strictest allegiance to the interests of the people of the United States and the people of Utah. Attacked by the forces of religious intolerance over the nation, he maintained a dignity and forbearance that won for him widespread approval. Indeed it is hard to believe, in view of his present position as one of the leaders of the senate, and an indispensable member, that there was, so short a period ago, a serious attempt to remove him from his seat in the senate, on the ground that he was not, by reason of his religious affiliations, a loyal American. Senator Smoot and I have been friends for a great many years and as a friend of his I should feel deeply disappointed if the people of Utah were to show themselves ungrateful and unappreciative of the work which he has done for them. But such personal consideration is not the controlling motive for my coming clear across the United States for the single purpose of doing what I can to aid his reelection. The chief motive is to keep in office a man whose

services will be of the highest importance in President Harding's administration, and which will contribute most largely to its success."

The whole responsibility of carrying on the government, during the further period of recovery from the havoc of the great war, will rest on the shoulders of the Republican party leaders after March 4th, 1921, when the present administration will be retired. The responsibility is great. That the newly elected men may be made equal to it by the favor and blessings of heaven is the hope and wish of all right feeling citizens of the Republic.

J. F. W.

MINUTES OF THE MANCHESTER CONFERENCE.

A VERY successful semi-annual conference was held at Manchester, Sunday, November 21st, 1920. All sessions were well attended. A spiritual feast was enjoyed by all. There were in attendance: President George Albert Smith, Sister Lucy E. W. Smith, Elder Thomas M. Wheeler and George Albert Smith, Jr., of the Liverpool office; President William Starkey and Elder W. Owen Woodruff of the Liverpool conference; President Thomas L. Redford, and Elders Luke Briggs, John J. Kirby, George H. Hansen and Walter Roberts of the Manchester conference, all of whom gave interesting discourses on the principles of the gospel.

At Sunday-school session in the morning all branches rendered their parts in a well planned and prepared program, The entire program centered about the life and attainments of the Prophet, Joseph Smith. It was delightful and edifying to all who were privileged to be present.

At the afternoon and evening sessions President Smith commented on the literary value of the Bible, Book of Mormon and the other standard works of the Church. He exhorted all to adopt the reading habit and to read good books, not trash. He also gave many good instructions to the priesthood at their meeting, held at 4 p.m.

Sister Smith's talk on Relief Society work was interesting as well as very instructive.

During the intermissions between the sessions, delicious luncheons were served to all by the respective Relief Societies, and Sister Elizabeth Dalton.

The musical numbers throughout the conference, consisting of solos, duets, quartets, choruses and congregational singing, added much to the spirit of the meetings. Madam Gwen Ellis, soprano, accompanied by Prof. Edward Hopwood, rendered several beautiful sacred selections.

"HAS MORMONISM FAILED?"

"WHY do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take council together, against the Lord and against his anointed" (Psalms 2: 1, 2).

The above words of the sweet singer of Israel were literally fulfilled at the coming of the Son of God, and have been again in these latter days, when the gospel, by the power of God, is again restored to the earth through the instrumentality of the Prophet Joseph Smith. St. John, while banished upon the Island of Patmos, saw in vision the dawn of this glorious day: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people." That the whole human race had fallen away from the true worship of God is evident by reading the next verse: "Saying in a loud voice, Fear God and give glory to him, for the hour of his judgment is come: and worship him that made the heaven, and the earth, and the sea and the fountains of waters" (Rev. 14: 6, 7). But our unbelieving friends express surprise at this bold declaration and imagine our statements vain. Some argue if we are in possession of the only true gospel, that we have made a failure of the sacred charge bestowed upon us as servants of the Most High, because, in comparison with Catholic and Protestant denominations, we are almost a nonentity. They forget that there is abundant scriptural proof to the effect that popular sentiment has never been in favor of the Divine will, expressed through the prophets. The Son of God himself became incarnate and dwelt among men; but he was despised and rejected of men, scourged, crowned with thorns, betrayed by one of his own disciples and finally crucified; and to complete their derision the Roman soldiers cast lots for his raiment.

The following is reputed to be the death warrant of the Savior, found in an antique marble vase, while excavating in the ancient city of Aquilla, in the kingdom of Naples, in 1810, by the Commissioner of Arts of the French Army. The French translation was made by the Commissioner of Arts. The original is in the Hebrew language:

"Sentence by Pontius Pilate, acting Governor of Lower Galilee, stating that Jesus of Nazareth shall suffer death on the cross."

"In the year seventeen of the Emperor Tiberius Cæsar, and the 27th day of March, this city of the holy Jerusalem—Annas and Caiaphas being priests, sacrificators of the people of God—Pontius Pilate, Governor of Lower Gallilee, sitting in the presidential chair of the praetory, condemns Jesus of Nazareth to die on the cross between two thieves, the great and notorious evidence of

the people saying—1. Jesus is a seducer. 2. He is seditious. 3. He is the enemy of the law. 4. He calls himself falsely the Son of God. 5. He calls himself falsely the King of Israel. 6. He entered into the temple followed by a multitude bearing palm branches in their hands.

"Orders the first centurian, Quilius Cornelius, to lead him to the place of execution. Forbids any person whatsoever, either poor or rich, to oppose the death of Jesus Christ. The witnesses who signed the condemnation of Jesus are—1. Daniel Raboni, a Pharisee. 2. Jaonnas Raboni. 3. Raphael Raboni. 4. Capet, a citizen. Jesus shall go out of the gate of Struenus."

Christ came to do his Father's will, and inspired with that divine command he went among the people in spite of his unpopularity trying to incite the love of God in their hearts. On one occasion when he was asked which was the greatest commandment, he said, "Love the Lord thy God with all thy heart and soul and the other is like unto it, love thy neighbor as thyself." By this he did not mean that we should live alone for our neighbors, or that they would receive the greatest benefit from our love, but that we who loved were the recipients of that greatest of all blessings, the peace of God which passeth all understanding. He very clearly foresaw that hate and selfishness are detrimental to the life of true men.

The Savior had little patience with the dull, lifeless, mechanical systems that treat people as if they were things. He exposed with utter and relentless scorn, the whited sepulchres of pretended respectability, the cold philanthropies, the ostentatious public charities and the tedious formalisms, so dear to the middle class mind. He pointed out to them that though they were always reading the law and the prophets, they had not the true knowledge of their meaning.

The Redeemer of the world did not confine himself to a monastic life, neither did he find it necessary to teach the love of God in churches; or cathedrals, but whenever and wherever the occasion presented itself he did his Father's will; all those who came unto him athirst for the Kingdom of God and its righteousness, poor and rich alike, were filled. He loved the humble for he knew that in the souls of the humble there is always room for a great idea, but he could not tolerate the stupid, especially those who were made so from a false education: those who are full of opinions without understanding—peculiarly a modern type, and summed up by Christ, when he describes it as the type of one, who having the key of knowledge, cannot use it himself and does not allow other people to use it, though it may be made to open the gate of God's kingdom.

To see clearly according to many of the benighted world's notions is to believe in nothing, neither in feelings, nor in men, nor in events; to admire nothing, whether works of art, or noble

actions, and to assign as a motive power for everything, personal interest alone.

The teachings of Christ were unpopular and his followers few. He was unbelieved and persecuted, and after his death, in like manner followed that of his apostles and the persecution of the church in general, They died in torments embittered by insults and derision. Some were nailed to crosses, others sewn up in the skins of wild beasts and exposed to the fury of dogs; others again were smeared with combustible materials, and used as torches to illuminate the darkness of the night. These persecutions ceased in the early reign of Constantine, after he espoused the spurious christianity and took the Church under his official protection. The emperor himself was the real head of the church, then it became unpopular and decidedly disadvantageous in a material sense to be known as non-christian: paganism began to graft itself onto the true vine of the gospel and finally resulted in the general apostasy from the plain and simple doctrines taught by Jesus and his apostles, and in their place were substituted many pagan practices and ceremonies. From this debris originated the Church of Rome, calling itself the Mother Church and proclaiming that she only had the authority to administer the sacraments. The authority, however, was already withdrawn from the earth, leaving them with only a form of godliness, but without the power thereof. As a result to-day we see a multiplicity of creeds and sects, one calling lo here and another lo there is Christ. These terrible days of discordant apostasy were predicted by the prophet: "Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst of water, but of hearing the words of the Lord. And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it" (Amos 8: 11, 12).

But praise be to God that, in answer to the prayer of the boy Joseph Smith, the gospel is again restored, in all its pristine power and glory; that it is again being preached throughout the earth by authority of the Church of Jesus Christ; that again He is calling upon men everywhere to turn from the error of their ways and become partakers in the blessings of the restored and everlasting gospel.

Notwithstanding that the Prophet Joseph Smith was accused of every evil thing and at length treacherously slain by a cruel and bloodthirsty mob, a noble martyr to the cause of truth and righteousness: and though the saints were driven out from state to state until they found refuge in the valleys of the great mountains, they have prevailed and prospered. They have made the desert to blossom as the rose, have established homes, and institutions of learning, until to-day Utah stands among the leaders of men and nations with influence and power. Their numbers

have increased from the day of its organization until the present; no power can stay its progress. Take heed, therefore, ye worldly wise, this work of the Lord is no failure. It is destined to fill the whole earth, for the voice of the Lord hath spoken it. Here is what the Prophet Daniel says will happen in the latter days: "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to any other people but it shall break in pieces and consume all these kingdoms, and it shall stand forever.

Magna est veritas, et prævalebit.

THOMAS G. FINCH.

FROM THE MISSION FIELD.

Baptism.—November 24th, 1920, at Deseret, a baptismal service was held, when one candidate was baptized by Brother Stanley H. Marshall. The new member was confirmed immediately.

Reorganized.—November 21st, 1920, the Pontypool Sunday-school was reorganized by President James Gunn McKay: Allan Warrett, superintendent; Edwin J. Jones and William C. Jones, assistants; Thomas R. Biggs, organist; Alice Forward, secretary; teachers, R. C. Thomas, Albert Biggs, Naoma and Mabel Forward. At the same meeting five of the brethren were promoted in the priesthood.

Social.—A most enjoyable evening was spent on Saturday. October 16th, 1920, at Burnley, when the saints gave a grand tea and social in aid of the Relief Society. Tea was in progress from 4:30 to 7 p.m., after which a splendid program was carried out successfully, receiving the appreciation of all present. Many friends and investigators were present and seemed highly pleased with the entertainmnet. The profit realized was £3 2s. 6d., after expenses.

Branch Conference.—Sunday, November 21st, 1920, the Gateshead branch conference was held at Alexander Road. President David E. Randall and Ernest Kearl were in attendance. Three sessions were held. The afternoon and evening meetings were well attended. In the afternoon the children gave a program. Elder Kearl gave the school a talk on living the commandments of the Lord, followed by a story from President Randall, entitled, "Convict of Life." At the evening session Elder Kearl and President Randall gave interesting talks on other subjects. The day was one long to be remembered by the saints and investigators who attended the meetings.

Lantern Slide Lectures.—The lantern slide lecture by President James Gunn McKay on "Utah and her people," given at Strond, November 19th, 1920, was a splendid success. Elders Fred R. Morgan and Harvey D. Hansen made the arrangements and did the advertising. Much credit is due them for the businesslike way they handled the matter. Their efforts were rewarded in an attendance of over three hundred.

On Monday evening, November 22nd, 1920, at Abersycan (Pontypool), South Wales, the lecture on "Utah and her people," was again given to an appreciative audience. There were many strangers present who showed a keen interest in not only the story of the pioneers and their achievements, but also in the story of the restoration of the gospel, which forms the introduction to the pictures and history of the Latter-day Saints. The saints evinced a delighted interest from beginning to end. President Richard C. Thomas acted as chairman, and Elder Kirkham helped operate the lantern.

I SHALL NOT PASS AGAIN.

The bread that bringeth strength I want to give,
The water pure that bids the thirsty live;
I want to help the fainting day by day;
I'm sure I shall not pass again this way.

I want to give the oil of joy for tears,
The faith to conquer crowding doubts and fears.
Beauty for ashes may I give alway;
I'm sure I shall not pass again this way.

I want to give measure running o'er,
And into angry hearts I want to pour
The answer soft that turneth wrath away:
I'm sure I shall not pass again this way.

I want to give to others hope and faith,
I want to do all that the Master saith;
I want to live aright from day to day;
I'm sure I shall not pass again this way.

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